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WEEKLY REVIEW.

—A FRIEND who was present at the special services held in Lucknow, a fortnight ago, has favoured us with the following brief notes:

"The Dasara meeting held in Lucknow has been a great success both in the numbers attending and in the spiritual results. It opened on Wednesday morning and continued five days, closing Sunday night. Four meetings were held each day, occupying seven hours. The mid-day meeting was set apart for the subject of holiness. All these gatherings were well attended. The attendance at the meeting held under an awning on the maidan at half past five P. M. could not have been less than five hundred. At the first meeting the Holy Spirit rested upon the assembly and continued with His people to the last. Over twenty sought the Saviour. Many came seeking the blessing of full salvation; and before the meeting closed bore testimony to the power of Jesus' blood to save from all sin. The people came in from the cities and stations, besides the missionaries who came from entirely native work. Calcutta, the farthest away, sent the largest number. Thus the practicability as well as the spiritual profitableness of these gatherings have been fully demonstrated; and what is better still God has set His seal of approval upon them. Why may not Western India hold a similar meeting next year."

—THE 17th and 18th of October, having been set apart by the S. S. Union of England and America, throughout the world, were thus observed in Bombay. Besides special meetings for the children held in some of the churches on Sunday, a conference of Superintendents, Teachers, and Pastors, was held on Monday evening at the residence of the Rev. Mr. Weatherhead, Girgaum. A large number were present. After a season of prayer for the special object, reports were heard from the various Superintendents, giving statistics, working, and history of the schools. Then addresses were made concerning the difficulties and encouragements in Sunday School work. It is encouraging to know what is being done in Bombay in this important work, and inspiring to see what is yet to be done. We have promise of a full report of the meeting for a future issue.

—AT the Sunday School Conference last Monday evening one of the speakers was Mr. Hume, who arrived on the Saturday previous with Mrs. Hume and Dr. and Mrs. Bruce of the American Board, by the s. s. *Guy Mannering*. They will be remembered as the children of eminent missionaries, now returned after many years to prosecute the work of their fathers. God buries the workmen but carries on the work by their posterity. They left on Tuesday to attend the annual meeting of the American Marathi Mission at Ahmednuggur. There was also present at the Conference a German Missionary, one of a number just arrived for the Basle Evangelical Mission in the Southern Mahratta, Malabar, and Canarese Districts. Still there is room.

—WE acknowledge with thanks the receipt of a copy of *Mountain Echoes* for 1875, edited by the Rev. J. Fordyce, and published at Simla. The volume is neatly got up, and well worth perusal. Owing to 'the pressure of other work,' the continuance of the *Echoes* as a monthly will be prevented, but the Editor hopes 'that as an annual it will be acceptable to subscribers.'

—ENGLAND has her St. George, Scotland and Ireland their Saints Andrew and Patrick. America now is about to have her patron Saint. Who is it to be? No other than Christopher Columbus the Genoese Discoverer. We take the following from the *Christian Advocate*:

"The case of the great navigator began to be worked up in 1866, and it would have been brought to an issue in 1870, but that the Holy Father was just then in a state of consternation from the invasion of Rome by Victor Emanuel. Thus if justice to the memory of Columbus required his beatification, that justice, according to the old proverb, has been slow of foot and limping along very tardily. Nevertheless, it had some zealous promoters. Cardinal Donnet, Archbishop of Bordeaux, was the prelate who made the formal proposition to his Holiness to admit Columbus to beatification. When action was postponed in 1870, a French Count, Roselly de Lorgues, at the instance of Cardinal Donnet, proceeded to write a new history of Columbus, which has since been published under this title: 'THE EMBASSADOR OF GOD AND OF PIUS IX.'

"From an account of this book now before us, it neither lacks assumption nor ingenuity. Witness the following summary of its tenor and contents:

"'The author decides that the vocation of Columbus was truly marvellous; that his mission had been frequently foretold; that he was looked upon by the Holy See as its natural legate to this new world, where he became its first missionary, was the first to plant the cross, to proclaim the Divine Word, to make known the Roman Liturgy and teach the natives the names of Jesus and Mary, the Lord's Prayer, the veneration of the sign of the cross, and to lead them to become the true sons of God and his Church.

"'Count de Lorgues shows that the real aim of Christopher Columbus was the ransom of the Holy Sepulcher by means of the riches to be found in the new region; that his heart burned with apostolic zeal, and that while holding the offices of admiral and viceroy his life was rather that of a monk than that of a man of the world; that he ordained the foundation of a college for foreign mission 125 years before the Propaganda was instituted, and openly professed the dogma of the Immaculate Conception before its definition.

"'The author likewise points out a mysterious connection between the first Christian that carried the cross into the New World, and the first Pope (Pius IX.) that ever visited the land of the future. He offers proofs of the fact that Columbus practiced, to a special degree, every theological and cardinal virtue.

"'He affirms that he did not owe his great celebrity to his genius or science, but only to his vocation, to his faith, and to the divine grace. As a sailor he was in no wise superior to others of his own time; in fact, the professors of Berlin and Paris laughed at his ignorance of geography and astronomy; notwithstanding which this ignorant man, the chosen of God, discovered, besides the New World, seven principal laws of the globe, and was, notwithstanding the progress made by science unrivalled in cosmography.'

"Thus we have, in the last quarter of the nineteenth century, a specimen of the medieval policy of the Church of Rome, and of a literature corresponding to it."

After this we shall not feel surprised to hear of Africa and Australia being placed under some one's saintly care.

—IT has been suggested to hold special services in Bombay during the Prince's visit. We think the suggestion a good one, and if carried out, calculated to produce great and good results.

—WE have received six copies of "A Short Catechism on Subjects, which demand the earnest consideration of all members of the Church of England," published at Bangalore, for which we beg to tender our thanks.

—Dr. Gerhard Uhlhorn closes his able discourses on "Representations of the Life of Jesus," with the remark that "the best defence of the life of Jesus is the life of a Christian in whom Jesus lives."

WE have been favoured with the following from Bangalore:

"Those who in 1872 felt that they could offer the Rev. Wm. Taylor the right hand of fellowship and could wish him God speed in his work of faith and labour of love, have doubtless noticed with feelings of satisfaction and thankfulness the tendency of the work, not only to ramify, but also while it has spread in great measure over the whole Empire, to become in each place a *felt* power for good. This has been sufficiently proved by the fact that notwithstanding the prejudice and opposition with which the work has been encountered every where and that still exist among the unconverted, large numbers of earnest Christian men, members of other sections of the Church of Christ, who at one time viewed the work with more or less of suspicion, are now glad not only to recognise it as a work of God, but to afford substantial help in the shape of R. A. P.

These thoughts came home with force the other day when I read in your columns an account of the Tea Meeting held in the Town Hall, Bombay, and of the grand collection made on that occasion in aid of the building fund of the M. E. C.; but they came, shall I say, nearer home, when on last Thursday, the 7th instant, a similar financial success was reaped here in aid of our local building fund.

Having procured a suitable site for building in Richmond Town, and having Rs. 1,000 in hand toward the erection of a place of worship, I felt it to be the Lord's will that we should build in that neglected place.

Bro. Hard had kindly consented to give us a lecture in aid. Accordingly on Thursday, the 7th inst., our preaching hall on St. Johns Hill was occupied by about 270 persons, all waiting to listen to the lecture. The Chair was taken by Wm. Fitzgerald, Esq., who by his well selected and genial remarks put every one in good humour, and then introduced the lecturer, who by his very graphic description of a journey across the American continent much delighted his hearers.

The lecture was followed by a short service of sacred song, the great success of which was due to E. Stradiot, Esq., who very kindly conducted the choir.

The chairman was about to close the meeting when Bro. Hard rose to say that a further sum of Rs. 1,500 would be required to complete the new building, and proposed that that sum should there and then be collected, offering to head the list by Rs. 100 in the name of the Madras church. One after another came promises, until, in a very short time, the sum of Rs. 1,450 was guaranteed, exclusive of the sum realized by the sale of tickets of admission to lecture.

The most remarkable feature in these proceedings was the extreme liberality of the people, most of whom are not wealthy; indeed, the sum of Rs. 190 was contributed by 16 soldiers, none of whom were above the rank of Lance Corporal! What must be the feeling that finds expression in this manner! We are reminded of the words of the Saviour: "This poor widow hath cast more in than all they which have cast into the treasury."

The proceedings of Thursday night are altogether without precedent in Bangalore.

I cannot close without mentioning that on the day preceding that of the lecture we held our quarterly love feast. It was indeed a most hallowed time. There were 108 communicants. The Lord led us into His banqueting house and His banner over us was love."

—The following is taken from a letter written by an American resident of Costa Rica: In July a number of Jesuits entered the Republic of Costa Rica from Guatemala, whence they had been expelled. When they arrived within ten miles of the capital they were ordered to stop. Congress finally voted them $1,500 for their immediate wants, and ordered them to leave the country.

—Droll in expression, but grand in sentiment, were the words of the Rev. Z Bradford, in his last illness, when, suddenly checking the tears wrung from him by the prospect of separating from his young children, he said, "This will never do; I am not going sniveling into heaven."

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POSSIBILITIES OF SIN.—II.

We are told that as the heavens are high above the earth so high are God's thoughts above our thoughts. In respect to nothing is this difference more apparent than in respect to *pride*. Man constantly insists upon numbering this among the virtues, and only in some of its more offensive aspects will he allow that it is a sin. Men exercise their ingenuity in justifying and glorifying pride, and tell us of a just pride, an honourable pride, an honest pride, a becoming pride, a laudable pride, a noble pride. But the word of God shows us that it is sin displacing *thankfulness*, *humility* and *love* to our neighbour. What is this honest pride that you cherish? It is a feeling of satisfaction that you are incapable of doing a mean action. Is it pride that you should cherish on this account? You should be thankful to God who has so ordered the circumstances of your life as that you should not be acted upon by temptations to base and unworthy conduct: from Him cometh down every good and every perfect gift, and what hast thou that thou hast not received? You should thank God and not with any Pharisaic feeling that you are not tempted to do dishonourable acts, and you should beware of feeling contempt for those who not having had your advantages are less strongly armed against these temptations. There was a father whose son had been guilty of misconduct and had been obliged to quit the place where his father lived; he received a letter from his son, written from another city, telling him that he was deeply humbled on account of his misconduct, and that if his father would consent to forgive him and receive him again, he would show his repentance by listening faithfully to his father's instructions. The father told him in reply that he had brought disgrace upon the family and that he did not wish to see him again. When the young man received this letter, he lost all hope and went and drowned himself. This father had no doubt often used the words 'an honest pride,' 'an honourable pride;' but we get a glimpse of the true nature of this feeling when we see it thus taking the place of love. Love, born of God, would have taught the father to rate at a far higher value the interests of his son, than that poor reputation which belonged to his position in society, and would have constrained him so to act as to save his son for time and for eternity.

Europeans in this country are very much tempted to indulge in pride, because of their dominant position, and because they meet with so much cringing servility. The children born to them in this country are waited upon by many servants, who fall in with their every humour, and it would be a strange thing indeed if these children did not grow up with an inflated idea of their claims upon men. Thus, from earliest years the tendency of circumstances is to develop in them a quality that is just the opposite of the second great commandment, Thou shalt love thy neighbour as thyself. God resisteth the proud, but giveth grace to the humble. A proud Christian is a contradiction in terms. The first letter of the Gospel alphabet is this: Blessed are the poor in spirit.

When Absalom revolted against his father David, he was joined by Ahithophel, a man of considerable discernment, and held in highest repute for his political wisdom. He sketched for Absalom a course of policy which was well fitted to secure success. But Absalom's head became turned with prosperity and he rejected the advice of Ahithophel. The latter took the thing to heart so deeply that he went to his house and hanged himself. His worst enemy could not have dealt more cruelly with him than he dealt with himself. It was pride that made it impossible for him to brook this slight. There is a great deal of this sort of pride. Many persons pride themselves upon their sensitiveness. They feel very deeply any supposed slight; the little wound festers till it becomes an unbearable sore, and modern history can furnish a number of illustrative cases in which wounded pride has led men throw away their life. Haman was very much offended because Mordecai, sitting at the king's gate, would not bow down to him. To take the life of Mordecai alone would be a poor satisfaction; he would have the whole Jewish race destroyed; and in fact immense numbers both of Jews and Persians were destroyed. It was pride, wounded pride, that demanded this vengeance; it was the pride of position, the very sort of pride that is most easily developed among Europeans in this country, and which in some parts of India has made it compulsory for Natives to salute all Europeans whom they might pass in a public road. Thousands of persons have been killed in duels through this same pride. When in 1870 it was reported that the King of Prussia had turned contemptuously away from the French ambassador, the feeling of wounded pride in France cried out for war, and myriads of men had to pay the sacrifice of their lives in the attempt to chastise the supposed scorner of the French people. This same feeling that men so readily justify in themselves, and which they are so unwilling to regard as a sin, has rolled great seas of blood over the face of this fair earth.

When the ambassadors of the King of Babylon waited upon King Hezekiah to congratulate him upon his recovery from sickness, he was very much pleased with the attention shown by the heathen monarch, and conducting the ambassadors through the beautifully furnished halls and galleries of his palaces, showed them all the treasures that he had accumulated. This was pride manifesting itself in display, what the apostle John calls 'the pride of life.' The consequence was that the cupidity of the King of Babylon was inflamed by the account of these treasures, and would not be satisfied till, after much bloodshed and violence, these treasures were transferred to his own palaces. There is no lack of this sort of pride now-a-days; the pride of display, pride in fine equipages, in dress, in furniture, in costly dinners and balls. Nor is it confined to one class of society.

When the Lord Jesus stood before the high-prist with his hands bound, one of the servants of the high-priest smote him upon the cheek, saying, Answerest thou the high-priest so? His idea was that there was a certain tone of lowly respect to be observed in addressing the high-priest, and that it was unpardonable rudeness in Jesus to speak to him as a man might speak to an equal. This was official pride, and we may see it any day in this country. Jesus, though able to summon to his rescue twelve legions of bright angels, and who a little before had manifested his divine power in healing the sword wound of Malchus, a servant of the high-priest, was treated as the refuse and offscouring of humanity, and bore it without the slightest mark of resentment. This pride that men insist on baptizing with honourable names, is here seen in deadly antagonism to Christ. Pride is always the antagonist of Christ. It preaches a very different doctrine from his, it develops another spirit altogether than his. There is no place for it in Christ's kingdom. (See also 1 Kings, xii., Acts xii. 23, 3 John, 9.)

Let us look then at sin where we see it blossoming and bringing forth its harvests. There are untold possibilities of sin in the least of these seeds, and we are to judge of the seed slumbering in our breast, by the fruit that has sprung from similar seed.

GLEANINGS IN EPHESIANS.

Far above all heavens that he might fill all things. iv. 10.

Far above all that he might fill all. It is expedient for you that I go away. We must avail ourselves of the figures in Scripture so far as they are helpful, but must not cling to them when they hinder. The ascension of Jesus up, up, up, above all heavens show us the height of glory, the incomparable fulness of power with which he is invested; our loftiest conceptions of finite beings are overpassed and dwarfed. But this representation is not intended to make us think of him as very far off. He ascended to the right hand of the Majesty on high that he might reach the throne of our hearts. He ascended above all heavens that he might get near to every sinner. There was more or less of finiteness about him while in the body, and he went to the throne of God that he might shake off all hindrances and be found gloriously revealed in the church. There is more of Christ in Acts ii. than in John xii. I have all power in heaven and in earth; lo, I am with you always even unto the end of the world; these sayings belong together.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints." 11-12.

This is the way in which he fills all things. So the vine fills all the branches with sap. The apostolic office seems to have included all the others. In 1 Cor. xii. we have another and somewhat fuller description of the way in which the Spirit of God operates in believers to the edifying of the body of Christ. Some occupy a more conspicuous part than others, just as in the human body there are certain large arteries; but there are many that are smaller, and all are important, all essential to the well-being of the body. When Jesus was on the earth he went about doing good, bestowing many precious gifts upon the blind, the lame, the palsied, and the poor; but the best of all his gifts, his words of life were left waiting at the gates of men's hearts. The Pentecostal Spirit opened for them these gates. Does the Lord seek the perfection of the church in any other way now? has the apostolic system been superseded by some better way? We do not so read in the verse that follows. But observe, these men through whom the blessings of God come to the saints, are men whose ruling desire is to present every man perfect in Christ Jesus, and not to advance or advantage themselves. They have the Spirit of Christ, and willingly spend their substance, their reputation, and their life in seeking the spiritul welfare of Christ's people.

"For the work of the ministry."

Jesus came not to be ministered unto but to minister. I am among you as he that serveth. To minister is to serve. We serve Christ by serving his people. By their fruits ye shall know them. Christ's ministers are not known by the ordination of this or that body, this or that bishop, which may or may not be of God, but by their correspondence with the description given in the word, and by their fruit.

"Till we all come in the unity of the faith." 13.

The want of unity in the church is owing to the mixture of faith with unbelief; faith in Christ with faith in some organization, faith in Christ with faith in self, or in the world's wisdom, wealth, authority. As faith in the Son of God deepens, unity will be developed.

"And in the knowledge of the Son of God."

Paul counted all things love for the knowledge of Jesus. The Son of God is the pattern of the sons of God, and as we know him (the word being mixed with faith) we bcome like him.

"Unto a perfect man."

The apostle shows what he means by a perfect man in the next verse: "That we be no more children, tossed to and fro," but able to stand our ground and give no place to the devil. A perfect believer is one who believes for every thing and lives, in all the details of life by the faith of the Son of God; wholly a believer and only a believer. Thus he is enabled to reveal Christ himself in all things, self being reduced to a transparency clear as crystal.

Epitome of News.

Saturday, October 16.

—*Bombay Gazette:* "On the 16th ultimo H. M. S. *Thetis* captured a dhow between Mozambique and Madagascar, with 241 slaves on board. The dhow having been condemned and tried, the entire body of slaves were sent by the Acting Consul-General to the excellent establishment lately set on foot by the Church Missionary Establishment at Mombasa."

—*Times of India:* "A native lecturer at Bareilly lately argued that Hindoo agriculture declined because the English and Mahomedans ate the best cows. To improve the breed of ploughing-bullocks he would have Government pass a law abolishing beef. Before he lectures again, he had better check his views by correspondence with a young countryman of his, a Bengalee gentleman, at present in Scotland, perhaps somewhere in the Lothians, wearing a fustian jacket, hobnail boots, and corduroy trousers, as a farmer's pupil. His ambition is to

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start in business, some day, as an agricultural reformer in his native country. Would that many more Bengalees with capital at their disposal might follow that excellent young man's example. Better speed the plough than drive a quill."

—*Indian Statesman:* "A grand Synod of the Syrian Christians of Travancore will shortly be held at which all the priests and leading members will be present. It is expected that the Patriarch of Antioch will remain in Travancore till a despatch is received from the Secretary of State in reply to a representation made by His Holiness."

—The *Indian Daily News* says: "The selfishness of our rulers turns them for the greater part of the year into petty cliques and 'sets,' living in isolation away from the people. They insensibly lose sympathy with them, and hence the feeling of alienation towards the Government that pervades all classes outside thereof. The same intense selfishness is at the bottom of the visit of the Prince of Wales. We were told that the cost of it would be very little in comparison with the good that would result. We have not yet conceived the good; and the evil that will be done will be enormous. The people will be shorn everywhere to realise a selfish dream of selfish dreamers—for there are more than one. We read that a carriage is being built for the Nizam at a cost of a lac and a half of rupees. It is to be presented to the Prince of Wales. Who will pay for it? What will they get in return? What of other instances of waste still more extravagant?"

Monday, October 18.

—*Bombay Gazette:* "We hear that a young officer who has lately been astonishing the folks of Bombay by the magnificence of his equipages has suddenly disappeared from the enchanted circle he drew around him. It is said that he has been passing himself off as the possessor of a rank which he was by no means entitled to hold, and that the financiers of his regiment have some very unpleasant matters to settle with him. In the meantime he has left a large number of confiding people lamenting his sudden disappearance."

—Same: "On the 15th instant an inquest was held in Khojah-street on the body of Catherine Massey, the wife of a band-master, with whom, however, she was not living, when the jury returned a verdict of death from apoplexy due to excessive drinking."

—*Indian Statesman:* "It is reported that Dr. Gell, the Bishop of Madras, intends retiring before the next hot season. His Lordship has been Bishop of Madras for the last fifteen years, during which he has only once proceeded home, on two years' furlough. At the time Dr. Gell left Madras, he was deprived, according to some red-tape rule, of his salary, during his absence, and that he had to take up some Vicarage at home, in order to support himself."

"Sesha Iyenghar, a staunch advocate of widow marriage, is setting a good example to the ryots of the Nanjinad. He has recently bought a large paddy-field, and in order to cultivate it, he has got down a plough from Sydapet, and is also introducing Egyptian cotton, Orleans cotton, and Carolina paddy from the the Madras Model Farm. His plough has created quite a sensation. After being laughed at by the conservative ryots, it has at length become immensely popular with them. Smaller ploughs of the same muster are being made by the local carpenters, and very soon we shall hope to see great improvements all round us. If the Sirkar would only work up the irrigation departments, plenty of good ploughs would be put to use."

"A week ago a conference of the native ministers and agents of the London Missionary Society, has been held at at Nagercoil. There have been previous meetings to arrage the scope and authority of this native church council, but the present was the first *bonâ fide* meeting at which topics were discussed and debated and voted upon. Neither of the European missionaries was present: the whole of the office-bearers are natives, and discussions are carried on, in the absence of any extraneous influences or restrictions. The use of tomtoms by christians at their weddings was hotly debated. The chief matters discussed by them related to the increase of the native pastorate, and the internal affairs of the native church."

"The Directors of the Armenian Church have resolved to close the English school attached to the Armenian Church, Madras, at the end of the current year, in consequence of the paucity of boys in attendance. This institution was established in 1840."

—*Times of India:* "On Sunday evening, the 10th instant, as Mr. Allen Ashton, Spinning Master at the Bowrea Cotton Mills, was returning to the mills in a boat from Ooloobaria, where he had been to see the native pooja processions, he accidentally fell overboard and was drowned."

"This year the number of idols, (the images of goddess Doorga), made by the sculptors of Calcutta and suburbs, is roughly estimated at 2,373,"

—Alluding to the special services recently held in Lucknow the *Witness* says: "We presume some of the secular papers of the country will be quite ready to ridicule the meeting to which we have above referred. This will be altogether a matter of course. But we are very sure they will none of them indulge in anything coarser than the following outrageous and unpardonable description of such gatherings which we copy from a recent editorial of the *Bengal Christian Herald*. It says: 'In some of the churches raised under Mr. Taylor's banner you may see a number of men belonging to different nationalities and speaking different languages, standing up one after another and speaking of the glorious work of God in the inmost excesses *(sic)* of their souls. You may hear a German getting up to speak of the love of Christ as soon as a converted Irishman has expressed his abhorrence of Fenianism, an Englishman giving utterance to the raptures of his soul as soon as a Scotchman of the old Calvinistic school has distinctly represented the doctrine of election as Satan-born, a Hindoo speaking tremblingly of the reality of Christian love as soon as an East Indian has condescendingly signified his willingness not to look upon *nigger* 'as inferior animals.' The writer of this must have known full well that such topics as Fenianism, Calvinism, and Niggerism are never alluded to in religious meetings of the kind thus absurdly caricatured. Is it possible that scoffing of this sort which we might possibly look for in the *Saturday Review*, except that it would be much more decently written, fairly expresses the general sentiments of the native Christians of Bengal? If so, the opinions expressed by one of themselves some time ago in the *Indian Evangelical Review* as to the low state of religion among them were none too strongly put."

—Same: "About a dozen years ago a Panjabi catechist sent his son to America to be educated, in the care of the Rev. Mr. Gordon, of Sealkote. Mr. Gordon has never been able to return, and the lad meanwhile has grown up to be a young man bearing no trace of his nationality save his complexion, and following the custom of other foreigners in the States, has been duly 'naturalized,' and is a voter of the Republic. We have not been able to learn his name, but it is worthy of mention as that of probably the first Native of India who ever became a citizen of the United States. He does not, however, purpose to remain in America, but will probably return early next year to the land of his nativity. As the first Indo-Yankee who has ever been seen among us, he will probably attract considerable attention."

Tuesday, October 19.

—*Indian Statesman:* "The *Marathi Subodha Patrica* impresses upon the minds of the Maratha Hindoos of Bombay the advisibility of giving the young Raja of Kohlapoor a cordial reception on his arrival here to meet the Prince of Wales. It is a matter of some surprise that the example of according a loyal reception to the indigenous Rajas has been set by the Gujeratees to the Maratha Hindoos instead of by the latter to the former, and it is not a little to be regretted that the Maratha Hindoos have not even the desire and the inclination to follow in the wake of their Gujeratee brethren."

"We regret to here that Monsieur la Chivalier Charles Grondon, the Italian Consul, met with a serious accident on Saturday morning. Riding towards Malabar Hill Road, he was thrown off his horse and was picked up after some time in an insensible state by two European gentlemen, who had him removed to the Jamsetjee Jeejeebhoy Hospital, where Dr. Anderson, who recognised the unfortunate gentleman, accommodated him in a room and attended to him. As far as we can ascertain we learn he is progressing favourably and will soon be out of danger. He has received no external injuries, but his brain is injured."

—*Bombay Gazette:* "As the arrival at Bombay of Southdown sheep for the Prince's use has already been notified by telegram to a contemporary, it is very likely, as remarked by the Calcutta *Statesman*, that after this we may confidently anticipate a daily telegraphic record of the Prince's gastronomic performances during the stay of His Royal Highness in India."

—*Indian Church Gazette:* We have been favoured with the following extract from a private letter dated 9th September:—

"It is wonderful how much better the Bishop is. He now can walk about in his room. One can scarcely hope for recovery, but yet it would seem now to be possible. The chemist, whose remedies have been so useful to him, has great hopes. The surgeon is naturally not so sanguine. He himself is beautifully resigned to life as he was to death. Indeed it is a terrible thing to think of coming back to life again with the probability of the life-long burden of that tumour. Whether it will be absorbed or no, if he gets better, I suppose, no one can tell."

—*Times of India:* "Yesterday evening, about a couple of hours before the mail steamer left, one of the passengers, a young military officer, was temporarily arrested. It appears that the police have been on the look-out for an officer whose regimental accounts are not as they should be, and the passenger bore such a striking resemblance to the man who is wanted that he was arrested. He protested most violently against any restriction being placed upon his personal liberty, and refused to accompany the European police constable ashore. The altercation attracted the attention of the other passengers, amongst whom were Mr. Justice Pinhey and Mr. Purcell and the visitors on board, and the two were soon surrounded by a crowd of on-lookers. After the expenditure of a great deal of moral persuasion the passenger consented to go ashore to prove that he was not the man the police were in search of. Just as the policeman and his charge were leaving the steamer, the Superintendent of the Water Police came up, and, after hearing what had happened, and the officer's assurances that he was not the man named in the warrant, he released him from custody. It is believed that the officer, for whose arrest the police hold a warrant, left Bombay some days since."

Deccan Herald: "We understand that the Government House festivities during H. R. H. the Prince of Wales' visit to Poona, will consist of a State dinner on Saturday night to the select few; and a reception on Monday evening to Poona Society. Government has for the first time thought it necessary to publish the names of those who are entitled to a private entrance to Government House. We cannot say that we admire these humble imitations of the English Court which are being gradually introduced into India. We can remember the time when Lady Arthur received her guests on any day between eleven and two o'clock, and sent her Aide-de-Camp with her return card. We think that in those days it was better with India than it is now, and we lament these fresh ceremonial distinctions as separating more widely the classes which should rather be more closely drawn together."

Wednesday, October 20.

—*Times of India:* "We are afraid that some of the arches now being constructed in other parts of the town are open to serious objection on two grounds—they occupy portions of the roadways and thus dangerously narrow the space available for the passage of the great crowds that are sure to be moving to and fro during the Prince's visit; and, secondly, they are so fragile that any pressure from the crowd, or an unusually high wind, may bring them to the ground. A triumphal arch erected in the native town on the occasion of the visit of the Duke of Edinburgh fell and killed some poor wretches who were underneath. It is very necessary that the flimsy structures now being constructed on every hand should be examined by competent judges to ascertain whether they are strong enough to stand a high wind or a sudden pressure from a surging crowd."

"The loss to the European pensioners at Chunar through the floods of July last is reckoned at Rs. 21,693. Government allowed a grant of Rs. 5,000 towards their relief, but this, of course, must be largely supplemented. A military subscription list has already been started by Major-General Bright."

—*Friend of India:* "In spite of facts of the most indisputable nature, the *Pioneer* is not quite sure whether Colonel Baker has been justly cast aside by his country—*i.e.*, society. Admitting the fact that 'all *honorable* professions are closed to him,' it believes it to be possible that the Czar would be glad to bestow high command on a broken English officer who was willing to become a traitor to the Sovereign whose uniform he had disgraced. Since when, may we ask the *Pioneer*, has it been the fashion to officer the Russian army with the rejected outcastes of other nations? The officers of the Russian army are by no means inferior to English officers in brith, breeding, and professional pride; and if Colonel Baker seeks a high command for purposes of revenge, he had better apply to the King of Burmah or the Emperor of China, or qualify himself for a Turkish Pashalik, than submit his credentials to the Head of the Romanoffs. Our contemporary asks if he is to be blamed for wishing to revenge himself on a country and a Sovereign by whom brutal outrages on women are unjustly regarded as unworthy the character of an officer and

a gentleman. Such outrages, the *Pioneer* thinks, are only natural, mankind not being perfect, and ought to be attributed to original sin ! ! !"

—The *Indian Mirror* : "A very affecting case of suicide by a young Hindu widow occurred on last Monday. The girl was only eighteen and had become a widow at fourteen. She could read and write well. The letter in her own handwriting, found under her pillow, contains among others the following passages :—

"Where my mind is, there I am going. What is the use of my living? It is not my intention to go astray. The Hindu religion is very bad in giving early marriage. [She here pathetically bids farewell to her mother.] 'Mother, I leave thee in sorrow ! Forgive all my misgivings. I am going long before my time. I could not ask forgiveness in words, and therefore do so in writing. I was destined to die in this manner. Let no one grieve for me. I am fated thus to die; it is no one's fault. Mother, on account of me, no one liked you, but now every one will worship you. My aunt, who took care of me is worth her weight in gold. Take care of her. I am sorry I cannot take leave of her as I ought. Such has been my fate.' [Here she earnestly prays to God to forgive her sins and save her soul from going to hell.]"

"We are very sorry to notice that the evil of drunkenness is on the increase among the employés of the Rajputana State Railway, so much so that the Agent has been compelled to issue a severe circular with the view of checking its progress. We hope his efforts will be successful."

—*Deccan Herald* : "It is truly wonderful to look back a few years and see what strides have been made in the methods used to ameliorate the condition, temporal and spiritual, of our fellow-men. There is no branch of Christian work which strikes us as being so much in the spirit of the Master as medical missionary work. The Master himself when on earth went about publishing the gospel and healing all manner of diseases among the people, and his followers are now of late years strictly following his example. There are two lady medical missionaries now labouring in Bombay who find access to the hearts of those to whom no other missionary has ever found an entrance. We have the pleasure of being acquainted with these lady missionaries, and to know them is to admire their ready skill, their simplicity of character and object, and their devotion to the work they have undertaken. But there is a single-hearted labourer of the other sex, the report of whose labours has been in our hands for several months. Dr. Macdonald came to Bombay a few years ago to fill the place of Dr. Young, the first medical missionary to Bombay, whose health had failed him in consequence of his arduous labours in the mission. Since then he has acquired an adequate knowledge of Marathi and so much knowledge of colloquial Hindoostani as enables him to speak to all classes who come to him for medical aid. The report before us is full of interest, and we recommend its perusal to our readers. It will give them great pleasure to find that such a noble charity is going on in Bombay under the superintendence of so skilled and devoted a medical officer as Dr. Macdonald."

Thursday, October 21.

—*Times of India* : "In the past year the Native Christians connected with the Church Missionary Society contributed Rs. 27,165-8-9 towards the South India Mission."

"It is stated that one of the items in the programme of the Prince of Wales' stay in Lucknow is the laying of the foundation stone of the monument in the Residency, which shall testify to the loyalty of the native soldiers who fell in its defence."

—*Indian Statesman* : "To numerous invitations issued by the Rev. T. K. Weatherhead to a tea gathering at his residence, at Girgaum, on Tuesday evening last, about 120 responded, which number quite filled the large hall where they assembled. At rare intervals hymns from the American Songster, Sankey's Hymn Book, and another were sung by the choir of the Mission Church, Mrs. Oldham presiding at the piano. During the intervals coffee' cakes, and other delicacies were handed round. Capt. Oldham also engaged the guests with a tale full of incidents of missionary life. The meeting terminated with the singing of a hymn, accompanied with a prayer and the blessing by the Rev. T. K. Weatherhead. The affair passed off very agreeably, and the evening will, no doubt, be remembered by every one present for many a day to come."

—*Overland Mail*, Oct. 21 : A memorial has been forwarded to the Admiralty by the British and Foreign Anti-Slavery Society, expressing regret that certain instructions had been issued requiring naval officers to surrender to their masters fugitive slaves who sought the protection of the British flag. It is set forth in the memorial that—"Ever since the decision in the case of the slave Somerset, nobly defended by Granville Sharp in 1772, it has always been held that a slave on British soil or on board a British vessel of war was absolutely free and the property of no man. This is the cherished opinion of the people of this country, and we should feel alarmed for the cause of humanity could we believe they would ever consent to allow the settled policy of the nation to be reversed, and fugitive slaves once on board Her Majesty's ships to be ever delivered back to the grasp of the slave-owner. 'Thou shalt not deliver unto his master the servant who is escaped from his master unto thee' was the command of God under the Old Dispensation, and, being in harmony with the spirit and principles of the New Testament, should be binding upon every Christian nation."

On these grounds the memorialists respectfully urge upon the Lords Commissioners the immediate repeal of these obnoxious regulations. In reply, the honorary secretary of the society has received a communication from the Admiralty to the effect that a copy of the memorial has been transmitted to the Secretary of State for Foreign Affairs.

The Rev. Newman Hall, accompanied by the Rev. Arthur Hall and about twenty other persons, including three ladies, on September 28th ascended to the summit of the Lincoln tower of Christ Church, the new edifice now building in the Westminster Bridge Road to replace Surrey Chapel, in order to perform the ceremony of laying the topmost stone. The tower, which is 220 feet high, has been built at a cost of about 7,000*l*., raised by equal contributions from England and America, in commemoration of President Lincoln and the abolition of slavery. The total cost of the new church, which will seat about 2,000 persons, and is now externally almost complete, together with the schools attached, is estimated at 45,000*l*.

Amongst the deaths recorded this week are—Lieut.-Gen. C. W. M. Balders, C.B.; Rear-Admiral Franklin; Major H. Buckley, 105th Regt.; Capt. J.J. Verschoyle, late 66th Regt.; Sir H. Mainwaring, Bart.; and Mr. W. R. Dalziel, late P. and O. Co.'s Service.

—*Bombay Gazette* : "The *Englishman* writes as follows :—Dr. Wilson, the venerable Missionary of Bombay, holds in many respects an enviable position. Those of our readers who follow the records of evangelistic effort in India, will be familiar with the importance which, in his own particular department in life, attaches to his views. But his influence is by no means confined to evangelistic effort. Some time ago, we understand, the leading members of the University of Edinburgh consulted him before they elected their present Principal, Sir Alexander Grant, Bart, and the election was practically decided by his advice. The Bombay Government from time to time solicit his counsel in matters of great administrative interest, and we have before us a very able preface from his pen, to their report on female infanticide in the Western Presidency. The preface aims at a brevity which the report itself wisely imitates. Its information amounts to this : that since 1795 the question of female infanticide has attracted the attention of the Bombay Government; that in certain States it was found at the beginning of the century to prevail to a serious extent; and that it has now practically ceased. It will probably be a novelty to many of our readers, as it certainly is to ourselves, that the subject had received so long and so continuous attention in Western India. The Bombay Government seems to have done its work quietly and well, and to have reaped the success which such efforts deserve. Dr. Wilson in his preface summarises the causes of the crime, and indicates the results of the measures taken in the various parts of the presidency. He seems to think that the 'wisely framed Act introduced by Sir John Strachey, and which has been made applicable to the portions of the Bombay Presidency in which infanticide is practised, sufficiently meets the cases' with which the local Government has now to deal. 'I can suggest no improvement on his proposals.' This is a satisfactory statement from one whose position and whose reputation entitle him to be considered an independent authority on the subject."

"A peculiar glass has been invented in Count Solm's glass-works, near Bunzlau. This glass, which the inventor calls 'metal-glass,' is so hard that when a pane lies on the ground, and a leaden ball of two ounces weight falls upon it from an elevation of twelve feet, it receives not the slightest impression; nor is it in the least affected, the *Medical Circular* states, when dipped, whilst red hot, into cold water. Window panes, lamp cylinders, and other articles of domestic use, made from this metal-glass, can, therefore, almost be regarded as unbreakable."

Friday, October 22.

—*Bombay Gazette* : "It is announced that the Zurich University has bestowed the degree of Ph.D. on Mr. Andrew Wilson, the author of 'The Abode of Snow,' in recognition of his services as a writer and as an expounder of zoology."

"The Viceroy, Lord Northbrook, is expected to arrive in Bombay on the 2nd prox. by a special train, which is timed to reach Boree Bunder at 4 o'clock. A procession, to be formed at the station, will proceed by Hornby Row, the Frere Fountain, the Post Office, and thence along the Queen's Road. From Chowpatty, the Viceroy will proceed to Government House, Malabar Point."

—*Times of India* : "The question of telegraph submarine communication with Mauritius, says the *Commercial Gazette*, now that Hooper's Telegraph Company has virtually thrown up its contract, is to be again considered by a Joint Committee of the Chamber of Commerce and the Chamber of Agriculture. The necessity of telegraphic communication between the colony and the rest of the world is becoming daily more keenly felt."

"Two men living in a village in the Vizagapatam district, one of whom was an arrack distiller, fell out after a drinking bout in consequence of one of them taxing the other with stinginess, and from words they were not long in proceeding to blows. In the course of the struggle one man was thrown violently upon a log of wood, not content with which the other one proceeded to pound him most unmercifully, inflicting such severe injuries that death resulted in the course of four or five days. The circumstances having come to the notice of the authorities, the survivor was taken up and put upon his trial for culpable homicide not amounting to murder, and having been convicted of this offence, he was sentenced to undergo six months rigorous imprisonment."

Miscellany.

—The proofs are daily gathering that the Ultramontanes are determined to push their case to the utmost. They are taking advantage of every opportunity of intruding their opinions and cause into political matters. And the world will soon see that the Germans have good reason to fight them with such pertinacity. The election accounts from the Fatherland are now nearly always reported as so many Liberals and so many Ultramontanes, showing politics on the one side and religion on the other in the contests at the ballot-box. In the O'Connell demonstration they insisted on making it an Ultramontane demonstration, and they reaped their reward of strife over the memory of a great public benefactor. Why should the German prelates and statesmen take the least interest in the O'Connell affair but for this reason ? And why, especially, should a Prussian Archbishop from his cell send a missile to increase agitation ? The case is so plain that he who runs may read and interpret it. And this same state of affairs is growing up rapidly among us. Hitherto this religious element in the Catholic masses at the polls has been somewhat disguised, so that it could be denied ; but now it is so patent in the impending election in Ohio that it is clearly understood that the Catholic vote of the State is to be polled solidly on one side of the canvass. If that side gains the victory, as it easily may with such help, then will come the demand for rich spoils for the Church which has held the balance of power. And, undoubtedly, a good price will be paid for the assistance rendered.

—The *Christian Intelligencer*, under the caption "The Christian Sabbath Threatened," refers to the running of two excursion trains from New York to the Centennial Buildings and Grounds at Philadelphia, and back, on Sunday, August 15th, "thereby violating the laws, disturbing the peace and quiet of the day." Our contemporary regards this as a tentative measure on the part of the Pennsylvania Railroad—a feeling of the moral pulse of the community ; and it proceeds to put the matter in a shape which will be likely to secure the attention its great and grave importance deserves. We quote :

In view of these impressions and convictions, we take the liberty to address an inquiry to Gen. Joseph R. Hawley, the President of the United States Centennial Commission, and his associates in its direction, which is at once pertinent, timely, and made necessary by the experiment of the Pennsylvania Railroad. That inquiry is as follows : Is it the intention of the Commission to run the Centennial Exhibition in all its branches in full blast, on Sundays, during the term of its continuance ? Is it their purpose to have the Exhibition Grounds, and the various Exhibition Buildings, open to sight-seers and the public generally on that holy day, and to invite their attendance ? Is it one of their financial expedients to receive money for the admission of visitors to the Centennial Grounds and Buildings on the Lord's day ? These categorical questions merit the attention of the management of the Commission and should receive a prompt and unequivocal response—to the end that the religious press and the great body of Christian people throughout the land may elect the attitude which they must take with re-

ference to the Centennial, and the important public and private interests which are involved in the desecration which they deprecate and would avert.

We shall wait a response to these inquiries with solicitude; since, if the entering wedge of Sabbath profanation is to be driven in the interests of infidelity by our railroad corporations, aided and abetted by the United States Centennial Commission, it is important that the fact should be announced at this precise juncture. If the Centennial Year of the nation's independence is to be disreputably marked for all, time by a profanation from which the men who wrought that independence would have shrunk with repugnance, we, in common with the great body of Christians, their descendants, desire to be forewarned of it, that we may act accordingly.

—How to use Faith; by the author of How to enter into Rest.:

This faith which sometimes seems so difficult, is simply believing that God is able to help us in everything, and about everything, and that He is willing to do it; to believe this is to make these small lives of ours worthy.

Perhaps the difficulty to some may be thus: you see God's supply, and you believe He is willing to give it; but how are you to take and use it?

Let us try to leave all that is vague, all that will suit others but not ourselves, and let us look upon our individual lives. What do we find? What is our lot? Tiring business, long hours in the office or shop, homes full of children needing patience and love, trying housekeeping duties, teaching one another, a time spent in preparation for the Sunday or week-day class, a few hours given to the sick and lonely, a few more to regular district visiting? Oh, do we not need to have God with us to take the littleness out of them, which our ignorance has put upon them, and to ennoble them with the thought, "They are *His*."

> "Thou camest not into thy place by accident;
> It is the very place God meant for thee."

They are not insignificant lives; each act is of importance; "the fire shall try every man's work of what sort it is. . . . If any man's work be burned, he shall suffer *loss*." (1 Cor. iii. 13, 15.)

In the place where we are, there is our work, till God makes it very plain that we are to move to another. Perhaps when we have learned these present lessons well, He may bid us move higher; till then, let us believe that "we serve the Lord Christ;" let us do all "as unto Him, and not unto men."

We are constantly meeting cases in which we do not exactly know what to do; we do not feel quite sure what course to pursue. How vain and foolish it is to keep wondering to ourselves, or complaining to our friend, about such things! Let us turn and ask our Lord and Master. *He* can tell us, *He* can teach us, as none other can, even though it may be but the simple need of knowing what to say to a servant—how to find fault, how to be pleasant, how to speak in a right tone of voice, how to be courteous without being untruthful.

There is no little matter in which He will not guide us, and there is nothing so small but that in it we need His guidance. We *cannot* do these things of ourselves. In a worldly point of view, we have very lowly lives to lead; in a heavenly point of view, we are a spectacle unto men and unto angels.

It just needs that in every matter we ask God to make us do His will, and then go straight forward, being sure that, as we go, the way will open to us. Oh how well it would be to leave the greater part of questioning, and to become as little children, believing that, If we do wrong, our Father will show it to us, and that, while He does not condemn us, we need not be in bondage, either to the suggestions of Satan, or the natural discontent of one's own heart.

To use faith well is just to be sure, and to act as if we were sure, that God, having given His Son for us, loves us well enough to care how we walk in this life. It is to pray to Him, "Lord, I have so and so to say; give me the right words, and Thy spirit of love for saying it," and then to feel sure, however different it is to what we expected, that He has caused us to do His will in the matter. In the exercise of faith we know that we are working with *God;* we look to Him when our message has been refused, when one who seemed hopeful has disappointed us, when there is no apparent success in answer to our labours, and still we faint not, for we know assuredly in our heart that it is *His* work. We have no cause for discouragement, only a great need to trust Him, and to be sure that we are not neglecting to obey the promptings of His Holy Spirit.

Using faith well is holding to the Lord Jesus with our whole heart; it is the cry of "Jesus, for ever, and at any price." It is the being sure that He can always attend to us, that we can never weary Him, that He will not count it importunity when we come to Him again and again, with the same tale of our desires, and difficulties, and joys; it is simply asking Him to abide with us, to live and rule in our very heart, and then to give all into His hands, asking Him to choose for us, to decide for us, to lead us by a plain path.

He is so willing to do this. He says, "Take My yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall *find* rest unto your souls." (Matt. xi. 29.) He has *given* us the rest that flows from sins forgiven and blotted out; now He wants us to *find* rest, the daily rest of following His blessed way and will.

Selections.

THE LAW OF LIBERTY.

BY REV. EVAN H. HOPKINS.

The ground upon which God deals with us is grace. Every blessing we receive of Him as His children is undeserved. From the beginning to the end of our whole spiritual existence we are debtors to the rich, free, sovereign grace of God.

And what is it we are privileged to enjoy on that ground, when we enter "into this grace wherein we stand?" We then have a new position, and that position is Christ. We are not only pardoned but justified—made righteous; and this is not merely by that which Christ has done, or by what He has procured or bestows—but in that which He is. The ground the believer occupies is grace, the position he enjoys is Christ. God regards him now in Christ, and as Christ. "As He is so are we in this world."

The believer must never lose sight of this fundamental truth, and that the basis of his communion with God is not his own personal holiness or what Christ is in him, but his judicial position before God or what Christ is for him. Christ as "the Lord our Righteousness" is the foundation of everything—of walk as well as of standing.

But besides the ground on which he stands, and the position he enjoys, the believer must recognize the laws by which his spiritual life is governed.

The apostle says in Rom. viii. 2, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

What do we understand by a law? A certain fixed principle, something which in its working has all the certainty, regularity, and force of a law.

There are laws of nature. As, for instance, the law of gravitation. We know that this is a principle which nothing can change—it is fixed and unalterable. Our natural life is regulated by that law. We cannot do anything contrary to it without feeling the consequences.

So there are laws of grace of a man's spiritual being.

And there is "the law of sin and death"—that principle of evil which sinks the soul down, and causes it to depart from God. That is a law which can never be changed. Sin and corruption can no more lose their tendency to drag the soul downward, than a lump of lead can be made to lose its weight, or the tendency to gravitate to the earth's centre. And yet that piece of lead may be caused to ascend by bringing another law into operation which has just the opposite tendency. Fasten it to a balloon, and, instead of sinking or falling, it will rise.

Again, if a man is thrown into the sea, by the law of gravitation he sinks to the bottom. But put a life-belt round him, and by another law he floats on the surface. The two laws remain as they were, they are neither changed nor destroyed—both are in operation, but the stronger overcomes the other.

So it is in the life of faith. As the law of sin and death sinks the soul downwards, so "the law of the spirit of life in Christ Jesus" raises the soul upwards. Which is the stronger?

The life-belt is provided that the man who without it would sink, may not sink. So "the Spirit of life in Christ Jesus" is given that the soul who, because of the flesh within, must sink and depart from God, need not sin but abide in the light. "And these are contrary the one to the other."

As the power that keeps the man afloat is against or opposed to the force that would sink him to the bottom, so the "Spirit (tendeth) against the flesh," in order "that ye may not do the things that ye would."

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." What freedom is this? Freedom not from the presence or inbeing of sin, but from the dominion or service of sin. The apostle is referring to the bondage he alluded to in chapter vi. 12, 16, 20, "Let not sin therefore reign," etc. Do not serve sin, do not obey it. See also chapter vii. 5, 6, 14, 23. It is not only freedom from the guilt but from the dominion of sin. It is the freedom we need, not for a justified state only, but for a holy and consistent walk.

But this freedom does not imply that the tendency of evil within us is destroyed. Although, by means of the life-belt, the man is kept floating above the waters so that he is not drowned, he is not thereby freed from the force of gravitation, he is only freed from its overcoming power. So the believer, although he is freed from the necessity of obeying "the law of sin," which would sink him into transgression, "by the law of the Spirit of life in Christ Jesus," he is not thereby freed from the constant influence or tendency of the flesh to drag him down. Sin's force is not destroyed; though by virtue of the Spirit's power it is rendered ineffectual. The believer, though not free from the presence and constant influence of sin, is free from its dominion.

No one can disregard the laws of nature without suffering the consequences. Those laws must be respected and obeyed. So the laws of God's spiritual kingdom must be obeyed.

If the man leaves the life-belt—no matter how long he may have floated—he sinks as easily at the end as he did at the beginning. So the believer must not presume on past experience or grace received. He needs to abide in Christ every moment—this very moment as much as when, years ago, it may be, he first came to Jesus. The law of sin is the same to-day as it was then. On the other hand, as the man who remains in the life-belt enjoys all the power and force of one of God's unalterable laws by which the universe is governed, and in virtue of that law is preserved from sinking—not by struggling but by abiding, not by his own efforts to keep himself afloat, but by casting himself upon the life-belt to do it—so the believer that "abides in Christ" enjoys whilst he thus abides, all the power of one of God's immutable laws by which His spiritual kingdom is governed; and in virtue of that law the believer is preserved from being brought under the dominion of evil—not by struggling but by abiding, not by his own efforts not to sink, but by casting himself implicitly upon Christ to keep him from sinking.

The one is not more certain than the other. God's laws of grace are as fixed and reliable as God's laws of nature. How important then, is it, that we should understand them, recognize them, and obey them.

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

"There is, therefore, now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—*Times of Refreshing.*

VALUE OF A SCIENTIFIC HABIT OF THOUGHT.—II.

BY REV. ARTHUR T. PIERSON, D.D.

In a previous article, reference was made to the confusion of facts and inferences. It is quite as unscientific to confound antecedents with causes. An antecedent may not be efficient—productive of a result or effect; as the chill which antecedes a fever does not produce it; as the blossom which antecedes the fruit is not the cause of which the fruit is the effect.

What mischief has been done by forging an artificial link between things not naturally connected! The office of scientific thinking is to part what may be falsely joined, and show the necessary union and unity of things which are improperly separated. Logic is vain, if it expose not sophistry and fallacy, and do not link proper conclusions with proper premises. Science does us little good, if it do not sunder things which nature and God divorce, and wed what should be joined together.

Phenomena and facts, philosophy and fancy, principles and assumptions, how widely do these differ! How much danger there is of mistaking accidental coincidences or incidental correspondences for necessary relations. We are constantly treading along the borderland of new and undiscovered sciences. We come into contact with phenomena, for which honesty, if not modesty, constrains us to admit that we have no adequate philosophy. At this very moment there are indications of a yet unexplored science of mind, into the vestibule of which we have scarcely entered. All these strange phenomena of mind-reading, mesmerism, clairvoyance,—all that is not pure delusion or illusion in spiritualism, the marvels of animal magnetism and psychology, are yet really unexplained; and we are only feeling after, if haply we may find, the subtle and evasive principles which underlie what may prove hereafter to be the greatest of all sciences.

Another example of the infraction of laws of scientific thought is found in the demand for the same sort of evidence in ethics as in mathematics! A large class of scientific men declare that they are unable to convince themselves of the the truth of divine revelation, on the ground of the "mysterious, metaphysical, subtle, and uncertain nature of its proofs"; and they require proofs such as accompany physical science, upon which they can rest with entire conviction. They say, "There is no mistake and can be no dispute in mathematics; and, if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?" In reply to which it is quite enough to quote the remarks of Dr. John M. Mason, that "such men ought to be too good philosophers not to know that the nature of evidence must be adapted to the nature of its object; that, if you break in upon this adaptation, you will have no evidence at all, seeing that evidence is no more interchangeable than the objects of evidence. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions; your subject must be quantity. If you wish to pursue a moral investigation, you must quit your mathematics and confine yourself to moral evidence; your subject must be the relations which subsist between intelligent beings. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, 'Whether God has spoken' to the test of a problem in the conic sections. How would you prove, mathematically, that food nourishes men, and fever kills them? Yet our conviction of the truth of these propositions is as firm as that of any mathematical demonstration; and should we call them in question we should be pitied as idiots, or shut up as lunatics. There is, then, satisfactory and certain evidence not reducible to mathematics."

What may be called a Scientific Conscience demands of the scientist to come to his studies and investigations as free as may be from all undue bias either of prejudice or prepossession. The historian needs an impartial mind and an umpirical judgment not more than does the scientist, evenly to hold the scales which weigh evidence. A theory or philosophy, performed, may unconsciously lead him to do with the phenomena of nature what some commentators do with the teachings of Scripture—warp and bend them to fit the crook of their preconceived dogma or theory. F. W. Robertson, alluding, in one of his letters, to much of the current criticism of Shakspeare which finds all knowledge and all philosophies shadowed forth in this myriad-minded bard, adds: "Such critics do with Shakspeare just as Swedenborg did with the Bible: inform it with themselves and their own sentiments and philosophy; or as the wolf did with Baron Munchausen's horse, began at his tail and ate into him, until the Baron drove the wolf home, harnessed in the skin of the horse." –

A scientific habit of thought demands confirmation and certainty even for apparent facts. A thoughtful, careful mind is surprised to see how comparatively narrow is the range or scope of our certain knowledge. The sciences themselves are, many of them, but in infancy. What we call discovery, is itself often but strong probability. For how many centuries was it held to be an indisputable fact in astronomy that the earth was the fixed centre, round which revolved the starry sphere, and what storms of persecution did the apostles of the Copernican or Newtonian systems face, in daring to assert that the sun was the stationary centre and the earth a revolving orb.

It is scarcely fair to call that a scientific fact, which does not yet receive, at least, the general assent of scientific men. Who can say whether the discoveries of anthropology, or ethnology, bear for or against the unity of the human race, while even the ethnologists, themselves are at war! Blumenbach insists upon five distinct varieties: Caucasian, Mongolian, Ethiopian, Malay, and American. Cuvier makes three grand divisions: Caucasian, Mongolian, and Ethiopian. Pritchard affirms seven races; Luke Burke, sixty-three; Reizius, two; and Dr. Pickering, eleven, which he thinks reducible to one! Then, again, while Camper insists on the facial angle, as, the basis of division, Cuvier maintains that the true criterion of judgment is found, in the comparative areas of the cranium and face, sawed vertically on the median line. While anthropologists and ethnologists thus disagree, to speak of any of these disputed things as facts is not scientifically fair or honest. So, with regard to much so-called geologic discovery. For years the igneous theory of the origin of our globe has been accepted—but if it be true that granite is produced by the action of water, not of fire, the whole structure of speculative geology is upset, and the process of world-building is exactly the reverse of that which geologists have taught. While the Neptunists and Plutonists are fighting for their opposing theories, can we safely speak of either the aqueous or igneous origin, as a fact?

Froude says: "There are no absolute certainties in science; the conclusions of science are never more than, in a high degree, probable; they are no more than the best explanations of phenomena, which are attainable in the existing state of knowledge. The most elementary laws are called laws, only in courtesy. They are generalizations which are not considered likely to require modification, but which no one pretends to be, in the nature of the case, exhaustively and ultimately true. As phenomena become more complicated, and the data for the interpretation of them more inadequate, the explanations offered are put forward hypothetically and are graduated by the nature of the evidence."

The offence, which is committed by a scientific man in assuming things to be true, which are not proven, or at most but probable, cannot readily be forgiven. Scientifically speaking, it is the unpardonable sin. The very object of scientific training, and devotion to scientific pursuits is, in a large measure, to prevent this. Most of us cannot study science; we must take care of more material, common-place interests; and we need to be able to rest trustfully upon the testimony of the scientist; but our faith in his trustworthiness, if not his honesty, is greatly shaken if we discover that he has been representing to us, as indisputable fact, that which is simply his own conjecture or an assumed probability.

When Mr. Lincoln was urged by Mr. Bates to proclaim the slaves free, he replied that such a proclamation, unbacked by military power and prestige and popular support, would not make them free, and told the story of an Iowa school-boy who was asked by his teacher, "How many legs has a sheep?" "Four." "Suppose you call the tail another leg, how many?" "Five." "No, you fool, calling it don't make it so!" So the scientist abuses his reputation and influence, when he gives the sanction of his name to probabilities, as though they were certainties, and even his calling a sheep's tail a fifth leg, don't make it so!

It is not only unscientific, but intellectually dishonest, to become, in scientific matters, an advocate for any theory. A prominent scientist, in his desire to establish a conjectural opinion, presents a grand array of facts, which favor his position, and as sedulously keeps back an equally formidable array of facts, which tend to controvert it. Such a man is in danger not only of deceiving others, but of deceiving himself. He is using lenses, which magnify or minify—or colored glasses, which impart a desired hue to objects, instead of looking with the naked eye, and through a clear atmosphere. Such men give us *half-truths* which are more dangerous than whole errors.

Not long ago a gentleman lectured before a Detroit audience, who, admitting that the results of experiments failed to establish spontaneous generation,—nevertheless announced himself as a believer in that theory. His candor was unfortunate, for it suggested a possibility that his prepossession in favor of evolution might likewise lead him to present the facts which favor the theory, and to advocate it, notwithstanding it is *not* yet *proven*. It was not a surprise, therefore, when this same gentleman drew an argument, in favor of man's origin from the lower species of animals, from the fact that our children show the latent monkey, in their temperaments, and hence we say they act like monkeys—cut up monkey-shines! When we say then, that they are little angels, it must go far to prove a celestial origin!—*Detroit.*

ENOCH'S PIETY AND RECOMPENSE.

BY THE LATE DR. LEIFCHILD.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."—Heb. xi. 5.

From the testimony of Jude we learn that Enoch was a prophet; and one of his prophecies, respecting the last judgment, is quoted by that apostle; and is thus affirmed by inspired authority to have proceeded from him in the antediluvian world.

But our apostle, in the text, speaks not of his gifts, but of what is of far more importance—*his character.* "Enoch walked with God," says the sacred historian—twice within the compass of a few verses. It is a comprehensive description of true and genuine piety, at all times. The converted man, in every age, communes with God, and God with him; and this so frequently, as to constitute a course. His walking through life is a walk or companionship with God.

It imports *resemblance.* "Can two walk together, except they be agreed?" And this communion *promote resemblance.* Should I be supposed to keep company with a wise, sensible, and excellent person, if I contracted no wisdom or gravity, but retained the frivolities, impieties, and vices of the age? Nor can I be supposed to hold communion with God, if I am not "denying ungodliness and worldly lusts," and living "soberly, righteously, and godly, in this present world."

He pleased God. How? He walked with him; that is, *daily.* His walk was not marred, interrupted, as that of some Christians is, but was careful and close; and that for some hundreds of years. And God was pleased with him. "For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Ps. xi. 7. "And he (Enoch) was not; for God took him."—Gen. v. 24.

He was not. This phrase is *sometimes* used simply for dissolution. Some of the Jews were therefore of opinion that Enoch did die, and that Moses does not intend to intimate the contrary. But if so, why, having said in the same chapter, of Adam, that he died, and of Seth, that he died, does he, when he comes to Enoch if he had died, alter the phrase, and say, "he was not?" Besides, this is introduced as a proof of his eminent piety and recompense for it. It must then import something singular. Such was the established opinion of the better sort of the Hebrews; and our apostle confirms it—he "was translated, that he *should not see death.*"

And "he was not found." They sought him then. They made the hills and valleys resound with his name; "where is Enoch?" Was it not some heavenly communication that satisfied them at length, and their posterity through them, of the singular fact, that God had taken him? He was removed, body and soul, from them, to another place—another world.

To *them* this event was of great importance and service. Adam, their first parent, and the progenitor of all mankind, had died. That was the removal of an extraordinary personage from the earth, and in a humiliating way. That body, so marvellously formed by the Creator, so wonderfully preserved, endowed with so many singular qualities, inhabited by a soul that had conversed with the Creator in person, they had seen to fall motionless, and lie to moulder in the dust. But here they see that our flesh may be restored; and that good men, in their own persons, body and soul, are eventually to be with God.

To *us* it is an intimation, not of the resurrection of the body, but of that which will be equivalent to it; and of which information has been given us in the latter portion of the sacred volume. It may serve to illustrate the change which the apostle describes as coming upon all the living believers at the time of Christ's second appearance, when spiritual qualities will be given to them, in lieu of this animal life; and "in a moment, in the twinkling of an eye," without one pang of dissolution, the mortal shall "put on immortality; and death be swallowed up in victory.

How would this translation raise the thoughts of the good men of that day up to heaven! "There is Enoch; there we shall be." But how superior is our attraction! They heard nothing of Enoch afterwards; where he was, and what he was. But we know that Christ sitteth at the right hand of God, and that he shall come to receive us to himself, that we may be with him where he is, to behold his glory. Oh what effusions of his love will he then pour upon us! With what delight will he receive the spirit, and renew the body, which he has redeemed, and which we had solemnly committed to his hands! And are we afraid of being admitted to the presence of Jesus, and of being in his arms? If we may not escape death, as did Enoch, let us at least, with Paul, be "willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 8.

"By *faith* Enoch was translated." Faith in God was the root of all that excellence of character which led to his translation. Faith in God's promise—faith, too, in his character, his goodness and graciousness—that he is the rewarder, as well as the acceptor, of all "them that diligently seek him." What faith of this kind ought we to have from our more abundant promises and manifestations!—we who live after the proof of the Divine love, which the appearance of Jesus has supplied! He has lived, he has died, he has risen, to be the Saviour of mankind—that is of us, "who by him do believe in God, that raised him up from the dead, and gave him glory; that" our "faith and hope might be in God."—1 Pet. i. 21.

Most fitly does the apostle join the example of Enoch to that of Abel. There we see how the reprobate hate piety; here, how God loves it: there how its possessor was persecuted for it, by his unnatural brother; here, how its possessor is re-

warded for it by its divine Author: there, how much God may oblige us to suffer for him and his cause; how much he obliges himself to recompense us for suffering.

Immortality and eternal life have been proclaimed to men in all ages. Before the law of Moses, the translation of Enoch elevated the hopes of the pious. Under the law, the ascension of Elijah confirmed the Jews in the same expectation. But under the gospel, the ascension of Christ has added demonstration, on the subject, and opened the kingdom of heaven to all believers.

It is faith that obtains the promises. Enoch believed God, and walked with him, and was taken to be with him. Faith had its eye to the recompense of reward, and conducted its possessor to its attainment. Our faith will obtain for us the same recompense, though not in the same way. What was done for Enoch at once, will be eventually done for us, but at two different times. It will obtain paradise for our spirit at death, and immortality for our body at the resurrection. But this alarms us—to *be unclothed*, divested of the body; to enter as a naked spirit into an unknown world! Could we ascend, body and soul at once, as Enoch and Elijah did, or as the last living believers will do, we should have no fear. Yet our lot has some advantages. The illness that precedes dissolution weans from earth, and reconciles to departure. It allows of time to trim our lamps, to revive our faded graces, fan the the embers of our languishing piety, and set our houses in order. It gives an impressive pathos to the last words to others, which no former words possessed. The dying chamber may be the greatest scene of usefulness in our whole lives. Finally, it allows a great scope for faith, to trust our naked soul to the Redeemer's hands; and it conforms us more entirely to him, who went, through death and the grave, to glory.

What God has joined together let us never put asunder: a holy life here, and a heavenly one hereafter. We must now walk with God, if then we would live with him; now be trained to his worship and service, if we are to dwell in a world of universal and perpetual worship and devotion. Through the kingdom of grace only, can we come to the kingdom of glory. "Without holiness no man shall see the Lord."

What an incentive to eminent piety! *It pleases God.* Look not to low and degenerate Christians, to comfort yourself in a week state of grace, by the thought that you might be worse. If I do look at them, let it be with fear and trembling, lest I degenerate to their level, and be one of the last in the ranks of the blessed. I contemplate individuals of exalted and eminent piety, and ask, Why should I not be like them? Have I not received the same privileges, the same reconciliation to God, the same grace of regeneration and sanctification, the same outward means and opportunities of advancement? Why, then, that distance between them and me? It shall not remain. By the help of God it shall be filled up—at least lessened. Some, my youngers in years and grace, have surpassed me in holiness and usefulness; as Enoch, the youngest of his contemporaries, lived longer than them all by living so well.

> "Nor love thy life, nor hate;
> But what thou liv'st live well:
> How long or short, permit to Heaven."

Let the great be solicitous for the praises of mortals to swell their epitaphs and emblazon their tombs; for myself, I wish no higher honour after death than to have this one line inscribed upon my tomb, and let me be ever seeking to render it appropriate—

"HE PLEASED GOD."

—*The Secundra Messenger.*

THE WORK OF GOD AND THE ATTITUDES OF MEN.

THE attitudes of professing Christians towards the Lord's work are very dissimilar. They may be classified under the following heads:—*Decided hostility, attempted neutrality, timid co-operation,* and *cordial identification.*

I. DECIDED HOSTILITY.—In a time of awakening, when the gospel becomes a felt reality and power, compelling the attention of a whole community, we may anticipate the hostility of the infidel, the avowed worldling, and the profligate, if they refuse to cross the line between the followers of Christ and the adherents of the adversary. As the living church becomes aggressive, the soldiers of the cross buckle on their armour, and the banners of the King are unfurled. At such a time we may expect the avowedly or evidently ungodly to enter the conflict with the old weapons of evil-speaking, miserable sophistry, and unhallowed wit. 'Marvel not if the world hate you,' especially when some of its votaries leave its ranks to become followers of the Lord Jesus. At such a time evil passions rage with a vehemence that is often all the greater from the enmity that is roused to repress conscience within, as well as to oppose the truth without. Such men are consistent in their hostility; but the lamentable anomaly is seen, in these days, of not a few within the churches joining the sceptic and the scoffer.

Many had made a profession of following Christ, who had never come to Him as a Saviour, nor yielded themselves to Him as a Sovereign. A broken law, impending wrath, atoning blood, and the new birth, had a place in their formal creed, and left them undisturbed in the preaching of ordinary times. Their profession had the name of Christ; but it bore the mark of Cain—a sort of piety without penitence, and with no true peace. A little religion once a week was reputable among men, and a reasonable acknowledgment of God; and a solemn attendance at the Lord's table occasionally would be a sort of atonement for the sins of the intervals.

But the awakening begins. Familiar words become pregnant with new power. Dim, shadowy doctrines assume the aspect of realities. Consciences awake and need, like Abel's, blood to pacify. 'Ye must be born again,'—a well-known expression in an old and memorable dialogue, is strangely verified when of persons and places they know it is said, 'This man and that man were born here'—born again! At such a time, when Christians are revived, and new converts cannot let the unawakened alone, and especially when they tell of their joy and peace in believing, the enmity of mere formalists is stirred. Some treat the whole matter with haughty scorn. Others, brought into contact with the work, ascribe it to the agency of Satan; call conviction madness, and conversion a dream; offend Christ's little ones; and denounce, as fools or fanatics, those whom the Spirit has made wise to win souls, and who 'shall shine as the stars for ever and ever.'

I do not include among the hostile those who oppose particular plans, if they heartily adopt others to promote the same work; but I do include those who set their faces against movements which the Lord evidently owns—those who hinder, and refuse in any way to help. When the Lord is doing a work of grace in a district, the appeal is heard, 'Who is on the Lord's side—who?' If, at such a time, men refuse to take any place among those who 'come to the help of the Lord against the mighty;' if, after declining to put on the whole armour of God, because of peculiar tastes and habits, they refuse a single weapon, and withhold their countenance from those engaged in the conflict, mark every step with a cold and critical eye, and raise questions that gladden the open enemies of the faith,—even charity itself cannot account them loyal.

But how vain is all such hostility! The parties may denude themselves of the blessing, and injure those connected with them; but the work of the Lord will go majestically forward. 'I will work,' saith the Lord, 'and who shall turn it back?' In the light of God's word, opposition, whether in the pride of intellect or self-righteousness, is seen to be characterized by imbecility as well as disloyalty. It is as if men were to resist the dawning of a new day, or the return of spring. If they choose, they may shut out the light of the one, or retire to polar regions from the warmth of the other; but morning upon the mountains will soon fill the land, and spring will give place only to the glories of summer.

II. ATTEMPTED NEUTRALITY.—When a religious movement takes place, many desire to be understood as neither aiding nor opposing. They wish to be held as entirely neutral, either from being so coldly indifferent that they care for none of these things; or from unwillingness to displease parties on either side; or from a conflict within, as conscience interdicts opposition, and the heart refuses concurrence.

There may be important matters in which we are under no obligation to take a side. In connection with religious awakenings, plans may be adopted which are not clearly scriptural; and so long as we doubt, we may neither help nor hinder. But when modes of action are clearly scriptural, and the Holy Ghost accompanies the word with power, it is the duty of every one to act with decision. "He that is not with Me is against Me," is emphatically true of revival times. There is an ingathering of precious souls; and he that gathereth not, scattereth abroad.

Professedly Christian men often take Gamaliel as their model, forgetting that he was merely a tolerant unbeliever, contrasting favorably with his persecuting peers, but no example to the followers of Christ. "Curse ye Meroz, saith the Lord, yea, curse bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." We learn of no active hostility by the people of Meroz. They wished probably neither to help nor hinder, watching the course of events. But a bitter curse fell upon them; and how can those hope to escape a similar or heavier woe, who, when the Lord is summoning his people to the good fight of faith, and giving proof of his special presence, fold their arms and sit idly or critically by, imagining that they do marvellously well if they do not fight on the other side?

Real neutrality is impossible, for there are only two sides, and a line divides them—no neutral territory—in this valley of decision.

One of genuine piety may, through ignorance or misrepresentation, take up a wrong attitude for a season; but a persistent attempt to be neutral really goes to the side of evil, and gives indications, all too clear, of a heart not right with God. Those in this position are seldom able to maintain long the very pretence of neutrality. Unless soon drawn into sympathy with the work of God, antipathy becomes manifest. Reports of imprudence, inconsistency, and backsliding, whether true or false, are evidently relished; whilst accounts of good done, however verified, find little credit and no welcome. And such alas! are within the churches—"neither cold nor hot"—whatever smooth things from the lips of men-pleasers may keep them "at ease in Zion."

III. TIMID CO-OPERATION.—We now advance to mark the attitudes and actings of a very different class of Christian professors, or rather two classes, diverse in principle, though similar, for a time, in practice. I speak of those who are *connected* with this work, but never in the *heart* of it. They do occasional service in the conflict, but they are never in the front ranks, never in the thick and heat of the battle, never all eye, and ear, and heart for the enterprise. Their place is in the rear, half-armed, and always ready for retreat.

Of this large class, there are men of mere policy, and men of real piety. The politic calculate with amazing coolness the bearings of any movements on their personal or denominational position, failing, however, to give the primary place in their estimates to the relation of the work to God Himself. At first they act so that they may not be separated from the work altogether, and yet with such caution that they shall not be committed to any course of action however clearly scriptural. Their purpose is to advance or recede, to commend or denounce, as may seem at any time most prudent for securing the credit of superior wisdom. They are not willing to bear the cross, and be accounted fools for Christ's sake; and for a time they have their reward in the praise of the formalist and the worldling. Often such persons withdraw to their own loss, but happily for the work, as nothing is more fitted to grieve the Spirit, and hinder awakened souls than half-hearted co-operation.

May it not be that imperfections connected with such times are *permitted* by God for this very purpose? Viewed by themselves, they are causes for humiliation and sorrow; but they are overruled for intensifying the earnestness of the godly, whilst they furnish a pretext for the half-hearted to withdraw. The Lord has been pleased to use men in this work with an education so defective, gifts so peculiar, and a course so exceptional, that they seem to have been so selected for the express purpose of testing the spirits of professors, as well as awakening the ignorant and openly ungodly.

But some are timid whose hearts are true. There may be too much policy and too little courage; but they are men of sterling piety. An excess of caution keeps them from a nobly-decided course for a time. Their friends and their reading, or misunderstanding of the work itself, have a misleading influence. Hence they approach timidly, and act with hesitancy. But souls are awakened and brought to Christ, and the Spirit's unction is thankfully recognized in the winners of souls. They share the blessing. Their feeble life is invigorated, and they become helpers according to their gifts. The smoking flax brightens into flame, and the bruised reed becomes a polished shaft.

IV. We now come to those who act in a manner worthy of the vocation wherewith they have been called. Their relation to the work may be indicated by the terms CORDIAL IDENTIFICATION. I do not mean that such are identified with or responsible for *all* the details. I mean that they enter heart and soul into the work as a whole, and as the work of God. The great mission of the Lord Jesus on earth was to seek and to save the lost. He is still engaged in that work on the throne, and his Spirit is working in millions of hearts on earth. The Lord has saved you, O believers! and now according to your gifts and opportunities, enter on the same work by telling others of the Saviour's love. His Spirit is in the midst in the time of awakening. Many are willing

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to hear. Souls are in distress. It is a precious opportunity; will you shut yourselves up, ye servants of the Lord, to settle questions about small proprieties? Surely not. It is seed-time; shall the sower cease till he has analyzed the soil, and, in a private hot-house tested the seed? It is already harvest; shall the servants enter into minute and prolonged discussions as to modes of reaping before they reap? "What thy hand findeth to do, do it with thy might."

Look at the really great actors in commerce, or statesmanship, or war. Who are the men who accomplish honorable success? Not the mere hangers-on, who are awanting in days of perplexity and peril, but the men who dare and do. Not those who suffer from the paralysis of excessive caution, but the men of dauntless spirit and ready hand; and so in the churches, with affairs more momentous, we may well be careful and walk circumspectly; but with such a Leader, and in a work so urgent better far an occasional inaccuracy, than a perpetual paralysis; better that our efforts should be marked by imperfections, than that life should be spent in a hesitating and tremulous anxiety that accomplishes nothing.

This entire identification, which arises from a reverential recognition of the work as the Lord's, and which leads to intrepid action in promoting it, is an obvious characteristic of those who have been signally owned in these days—whether ministers, evangelists, or other labourers for Christ. But, after all, the true secret of this indentification is realized union to Christ—identification with *Him*. When one can say, "To me to live is Christ," he promptly recognizes the work of the Lord; and if it be in times of great opposition, he "cleaves to the Lord," and to his work all the more "with purpose of heart." The reproach of Christ is joyfully borne in communion with Christ Himself.—*Mountain Echoes.*

A ROMAN CATHOLIC BISHOP DARES TO SPEAK.

A LISBON correspondent of the *Journal des Debats* of Paris, after giving some particulars as to the number and operations of the Ultramontanes in Portugal, whom he describes as few in number, but very active, says:

Meanwhile the Bishop of Porto, the learned Dr. America, has issued a pastoral against Ultramontanism, in which he states that he has been appointed to his diocese by the will of God, and the favor of the constitutional king, for the purpose of teaching the truth, and that he considers the dogma of papal infallibility opposed to the freedom and supremacy of the Church, which must look for the true standard of its doctrines to their general adoption, and not to the will and arbitrary judgment of a single individual. The Syllabus (adds Dr. America) is an attack upon the rights of nations, and the so-called miracles of Lourdes, La Salette, etc., have no other object than to do violence to men's consciences, in order to subject them to a force which hopes to obtain possession of the world by falsifying Christianity. He urgently calls upon the clergy of his diocese to banish all violent language from the pulpit, to discourage children from going on religious pilgrimages, and especially to protect the purity of the doctrines of the Church.

"HAS HE FIRE?"

WE condense from the Irish correspondence of the Nashville *Christian Advocate* a suggestive incident connected with the recent Irish Conference breakfast meeting in Belfast. The breakfast was given by Mr. Lindsay, the present mayor, (whose name is a synonym for commercial integrity, and honor, and success, and whose liberality is worthy of all emulation by men of wealth.) In a speech of much good nature and manifest friendliness of tone and spirit, he said: "Perhaps I might be allowed to offer one or two remarks in reference to the progress which has been made. It is not often we black cravats have an opportunity of saying a word or two to our clerical friend. We might ask whether there is not too much of the intellectual and too little of the heart in our pulpit ministrations. The former might be compared to the moonlight, and the latter to the sunlight. Now, while moonlight is very good, yet sunlight is much better; the former produces little vegetation or fruit, the latter produces both in abundance. The great bulk of Methodist congregations are, I think, fairly intelligent and instructed. The great point is to get them to practice what they know. Hence the great importance of speaking to the heart more than merely to the understanding. If we are to make progress we must work and there is still, unfortunately, plenty of raw material around us." In reply, or in support of these sentiments, Dr. Punshon said: "I shall never forget a matter which occurred at the examination of candidates at one of your conferences. The aged and venerable John Armstrong every now and then sprang up like a rocket and asked, 'Mr. President, has he fire?' That is what we must have in our ministerial candidates."

A SONG WITH A HISTORY.

DURING their farewell concert tour through the United States, last Winter, the Jubilee Singers visited Washington, and were invited by Frederick Douglass, the well-known colored orator, now a gray-haired old man, to spend an evening at his house. He had been telling them what pleasure their concert the night before had given him, and incidentally remarked, "I can remember songs that I heard fifty years ago, when a slave." His guests expressed a strong desire to hear some of them, when, to their delight, as well as to the surprise of his own family, he sang the following:

Run to Jesus—shun the danger—
I don't expect to stay much longer here;
He will be our dearest friend,
And will help us to the end—
I don't expect to stay much longer here.
O I thought I heard them say
There were lions in the way—
I don't except to stay much longer here.
Many mansions there will be,
One for you, and one for me—
I don't expect to stay much longer here.
Run to Jesus—shun the danger—
I don't expect to stay much longer here.

The singers were so much pleased with the new song that they soon caught the melody and joined him in the refrain, and while they were singing it, the notes were taken down by Prof. Seward, and added to the Jubilee programme. Mr. Douglass afterwards said "It was while singing this song that the idea of escaping from slavery was first suggested to my mind. As the thought grew upon me, the song became more and more a favourite, and I used to sing it about the plantation continually. My master was very well pleased, for he thought I was thinking about heaven, but I was thinking all the time about that other country up North." Thus under the influenc of this song, he at last gained his freedom, and the world gained Frederick Douglass.

TELEGRAPHIC NEWS.

London, October 14th: Mr. Wade has telegraphed that he has obtained from the Chinese Government the necessary guarantees in respect to the Margary affair, and that Mr. Grosvenor, the second Secretary to the Legation, goes to Yunan.—H. R. H. the Prince of Wales has arrived at Turin.—H. R. H. the Duke of Connaught embarked to-day at Southampton for Gibraltar, to take up his new appointment on the staff there.—Prince Bismarck is unwell, and will not therefore accompany the Emperor William to Italy.

16th: H. R. H. the Prince of Wales embarked at Brindisi this morning amid the Royal salutes from the English and Italian ironclads.—The Duke of Buckingham sailed to-day from Gravesend for Madras.—The transport *Euphrates*, outward bound, has passed the Suez Canal.—The American Agricultural Bureau reports the condition of the cotton crop as improved during the past month in Alabama, Louisiana, and Arkansas, and that a slight deterioration has taken place in other States as compared with October 1874. The prospects are worse in South Carolina, Georgia, and Florida, and decidedly better in the States westward of Alabama. The general average is 85½ per cent.

18th: The *Pandora* has returned, and has brought news that the Arctic Expedition arrived at Cary's Island on the 27th July, and left immediately for Smith Sound. All is reported well; the season is declared to be a very open one, and there is every prospect of the Expedition attaining a high latitude.—France has sent a Note to the Porte protesting against the late Turkish default in the matter of the payment of coupons. It is expected that the other Powers will make a collective representation on the same subject.

Athens, 18th: His Royal Highness the Prince of Wales arrived here this morning at 10 o'clock, and was received by King George of Greece.—The town and all the vessels in the harbour were decorated with flags, and the reception generally was most enthusiastic.

Milan, 18th: His Majesty the Emperor of Germany arrived here to-day, and received a splendid welcome from King Victor Emmanuel.

London, 19th: Their Majesties the King and Queen of Denmark are coming on a visit to England, where they will remain until the beginning of December. They will then return with the Princess of Wales and her children, who will spend Christmas at Copenhagen.—A denial is given at St. Petersburg to the report that Russia is preparing an expedition against Bokhara for having assisted the Khokanders in the late insurrection.

Shanghai, 20th: Mr. Wade adds to his late notification that Mr. Grosvenor proceeding to Yunan he (Mr. Wade) availed himself of the opportunity to insist on the better observance of our Treaty, especially as regards taxation on trade, and that the Chinese have agreed to enquire into and prepare a report upon this subject as a basis to futher negotiations. Mr. Wade futher states that no new trade convention is contemplated, and that no convention could be operative negotiated by one Minister single-handed, but that it must be accepted by all representatives alike. This latter announcement has caused some surprise here. No other stipulations are notified.—Messrs. Grosvenor and Babel start for Yunan on Saturday, if possible.—Mr. Wade and the Admiral of the station have arrived at Shanghai.—Mr. Wade returns to Pekin shortly.

PASSENGERS SAILED.

Per P. and O. Str. *Zambesi, 18th*, additional:

FOR BRINDISI.—Mr H F Purcell, Mr R Quin, and Mr Marval.
FOR VENICE.—Mr W H Comyn and Lieut MacDougall.
FOR SUEZ.—Mr Vavasend.
FOR ADEN.—Mr Pestonjee Dinshaw.
FOR GIBRALTAR.—Mr Xavier.

Per Str. *Bellora, 16th*, for Liverpool:

Captain and Mrs. Byass and three children, Mrs McPherson, infant and ayah, Mr D E Aitken, and Mr J Sheriff.

PASSENGERS ARRIVED.

Per P. and O. Str. *Avoca, 21st:*

FROM SOUTHAMPTON.—Lieut-Colonel Baker, Mr and Mrs Goldney, Sir T Thompson, Mr and Mrs Gardiner and infant, Mr H H Reading, Mr T Powell, Major H A Justice, Mr S W Myers, Mr and Mrs Badham and two infants, and Mr and Miss Baker.

FROM BRINDISI.—Major Baker, Mr and Mrs Smidt, Mr W Landale, Capt Honble R Dawncey, Mr Chapman, Mr J Baillie, Mr J M Rutherford, Mr J S Hyman, Mr W Riddell, Major P de Falconer, Mr Dillon and two daughters, Mr G Comber, Captain M Batt, and Mr C Somjie.

FROM VENICE.—Honble C Bayley, Miss Bayley, Major and Mrs Stanton, Mr and Mrs Lander, Mr P Charriot, Mr O Lush, Mr F Madderly, Mr J D Munroe, Mr Standford, Mr Wilson, and Mr P Wheeler.

FROM MARSEILLES.—Mr P Bestrand and Mr Merriman.
FROM ADEN.—Mr and Mrs Kilner and Dr Maso .

Domestic Occurrences.

BIRTHS.

CAMPBELL—October 19th, at Bombay, the wife of Archibald W. Campbell, of a son.
WHITE—October 20th, at Matheran, the wife of Lt-Col. White, R E., of a son.
BEATTY—October 10th, at the Mission House, Gogo, the wife of the Rev. William Beatty, of a son.

DEATHS.

LEWIS—October 14th, Thursday, at Bombay, William Goldsworthy Lewis, Engineer s. s. "Kwangtung," aged 27 years.
LACK—October 16th, at Byculla (Victoria Gardens), Elizabeth, the beloved wife of George Lack, aged 55 years and 10 months, deeply lamented by her sorrowing family and friends.
THEOBALDS—October 8th, at Jubbulpoor, Mabel Irine, the tenderly loved infant daughter of Surgeon-Major I. R Theobalds, 16th Regt Madras Native Infantry

Advertisements.

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To let from October 15th to February 15th. The undersigned has furnished houses to let from Rs. 45 to Rs. 200 per month. All information desired will be cheerfully and promptly supplied by

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House Agent, Mahabaleshwar.

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D. MACPHERSON. } Honorary Secretaries.

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Bombay, 12th September 1874.

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